

Dasbodh Forum Newsletter 10 (March 20, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our tenth session on March 20, 2010. Shri Arvind Apte talked about दशक सहावा : देवशोधन समास दहावा :

अनुवाच्यनिरूपण

This Saturday Shri Apte will talk about दशक पाचवा : मंत्रांचा समास पहिला : गुरुनिश्चय, समास दुसरा : गुरुलक्षण, समास तिसरा : शिष्यलक्षण

Links

Link to Dasbodh Session 10

<http://www.archive.org/details/DasbodhSession10-March202010>

Link to Dasbodh Session Slides 10

<http://www.archive.org/details/DasbodhSlidesSession10-March20-2010>

Link to Dasbodh old newsletters

<http://www.archive.org/details/DasbodhSlidesSession10-March202010>

Questions we had during the session

Q: How to find a right guru? It is very difficult to get the real guru

A: There are many saints in current times also. I believe Dnyaneshwar, Tukaram, Eknath, Namdev and Ramdas were really great. To begin with, we may read a lot of literature about adhyatm from such saints. I am bit cryptic here, but the people from the past would neither change their behavior nor their stand point. We can consider them as our guru because they are timeless. Similarly, their literature also is timeless and like guru. If we keep doing sadhana and are lucky enough, someone may appeal to our mind as the real guru, who knows! Swami Samarth has said:

कोणी विचार पुसिला काही | पूर्वीच सांगितले पाही |

सांगावया आता काही | उरेचिना ||

माझी काय आणि वाणी | गेली म्हणाल अंतःकरणी |

परी मी आहे जग जीवनी | निरंतर ||

आत्माराम दासबोध | माझे स्वरूप स्वतः सिद्ध |

असता करावा न हो खेद | भक्तजनी ||

At some other place he also mentions:

माझी काय गेली खरे | परी मी आहे जगदाकारे |

एका स्वहित उत्तरे | सांगेन ती ||

नका करू खटपट | पहा माझा ग्रंथ नीट |
तेणे सायुज्याची वाट | ठाई पडे ||
राहा देहाच्या विसरे | वर्तो नका वाईट बरे |
तेणे मुक्तीची द्वारे | चोजविती तुम्हासी ||
रामी रामदास म्हणे | सदा स्वरूपी अनुसंधान |
करा श्री रामाचे ध्यान | निरंतर ||

Q: Arth Pragatala chi phod karoon sangata yeil ka

A: Let us consider this group together:

स्वप्नीं स्वप्नाचा विचार | तो तूं जाण हा संसार |
तेथें तुवां सारासार | विचार केला ||५१||
रिघोनि सद्गुरूसी शरण | काढून शुद्ध निरूपण |
याची करिसी उणखूण | प्रत्यक्ष आतां ||५२||
याचाचि घेतां अनुभव | बोलणें तितुकें होतें वाव |
निवांत विश्रांतीचा ठाव | ते तूं जाण जागृती ||५३||
ज्ञानगोष्टीचा गलबला | सरोन अर्थ प्रगटला |
याचा विचार घेतां आला | अंतरीं अनुभव ||५४||

Which means:

हे शिष्या तुझ्या स्वप्नात तू संसाररूपी स्वप्न पाहिलेस.
त्यात तू सारासार विचार केलास.
गुरूला शरण जाऊन शुद्ध निरूपण ऐकलेस.
त्याची चर्चा आताच करतो आहेस.
त्याचा अनुभव घेऊ जाता तुला कळले की बोलांना तसा काही अर्थ नाही.
निःशब्द विश्रांती म्हणजेच जागृती.
ज्ञान विषयी चर्चा संपून खरा अर्थ प्रगटला (तू अनुभवरूप झालास)
याचा विचार केला असता मनामध्ये अनुभव प्रगत झाला.

Q: what is the meaning of RIGHONI from 52 stanza

A: रिघोनी सद्गुरूस शरण म्हणजे सद्गुरूला शरण जाऊन

Q: Explain the concept of Vasana with reference to Anubhav

A: वासना म्हणजे कशाची तरी इच्छा असणे. अनुभव म्हणजे स्वतः परमात्म्याशी एकरूप होणे.
एकरूप झाल्यावर त्या गोष्टीची वेगळी वासना उरणार नाही. कारण वेगळेपणाच जर नाही तर

वासना कशी होईल?

Q: Body, Mana, Buddhi, Chitta, Jiva... Who is getting the Anubhava

A: शरीर हे प्रगट असते. मन, चित्त, जीव हे तसे सम विचाराचेच शब्द आहेत. शरीरावर त्याचे नियंत्रण असते. बुद्धी म्हणजे विचार करण्याची शक्ती. मला वाटते की मनाला अनुभव घ्यायचा आपण प्रयत्न करायला हवा. त्यासाठी चांगली बुद्धी वापरायला हवी. अनुभव घ्यायच्या प्रयत्नात पुष्कळ प्रगती झाली की त्याची अखेर बुद्धी ची धारणाच मोडून जाते व जो उरतो तो शुद्ध अनुभव. आपण त्याला मन व परमात्म्याची एकरूपता म्हणूया. मग एका क्ष गोष्टीला त्याच क्ष गोष्टीचा अनुभव आला असे कसे म्हणणार? ...

पण मी असा अधिकारी व्यक्ती नाही कि जो हे समजावू शकेल. हे ज्याने त्याने प्रयत्नांनी अनुभवायचे आहे!

Q: Guru kasa olakhava, hya baddal kahi sangal ka?

A: If it strikes to you thru a person's overall behavior, if he appeals to your mind, if the person conforms to what Ramdas considers as sadguru then he can be your guru. I think you should get that kind of vibes. But initially you will have to put him to strict test and evaluation.

Q: What is tripudi

A: त्रिपुटी - अनुभव घेणारा, अनुभव घ्यायची क्रिया व ज्याचा अनुभव घ्यायची इच्छा आहे ते पार ब्रह्म असे तीन भाग म्हणजे त्रिपुटी

Announcement:

1 We had experiment of live mike during this session. We will continue this week too. We really did not know whether we should keep the dialog going or we should just mute the questioner and let Arvind answer the question. Anyway, the fault is ours (Amar & Kedar). We should have thought more about it. We will have a more crystal clear policy and we will announce it.

2. We are planning to have online Kavi Sammelan during last week of April & first week of May. We hope you can join us We will announce the details next week.

We are planning to have online Kavi Sammelan during last week of April. We hope you can join us We will announce the details next week.

Dasbodh is yours and all the knowledge in Dasbodh is also yours. We can all enrich our lives by not just reading it, by not just knowing it but using it in our daily lives (at home and at work).

Best Regards,

Arvind Apte / Amar Kanade / Kedar Phanse & Volunteers

Dasbodh Forum Newsletter 9 (March 13, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our ninth session on March 13, 2010. Arvind Apte completed **दशक तिसरा : स्वगुणपरीक्षानाम Samas 4 & 5**

This week on March 20, Shri Arvind Apte will cover **दशक सहावा : देवशोधन समास दहावा : अनुर्वाच्यनिरूपण**

Links

Link to Session 9. You can download it or hear the whole session online

<http://www.archive.org/details/DasbodhSession9-March132010>

Link to Session 9 slides. You can download the slides or read them online

<http://www.archive.org/details/DasbodhSlidesSession9-March132010>

Link to older newsletters 1-8

<http://www.archive.org/details/DasbodhNewsletter1-8>

We did not have any questions this week.

Some comments....

Starting this week, we will have open mike after session is done. Anyone who wants to ask a question, please send us a question through the normal method using Question pod. We will unmute you and you can ask the question. We will explain the format again during the session. If you do not want to use mike, that is fine too. You can ask question the regular way.

Special note to members who are not residing in US and Cananda.

We have our clocks pushed back by 1 hour as a result of Daylight Saving time . So those of you in Europe, will have to log in 1 hour early till March 28 (next 2 sessions) and then again the usual time for the last session. For members in India, the timing has changed so instead of 8:00 pm, Dasbodh session will start at 7:00 pm on Saturday.

Please keep on reading 1 or 2 Samas everyday. It is like reinforcing the concepts we have

learned.

Also join us for Sanskrit Subhashita course. It is a great chance to learn and listen from one of the foremost authority in Sanskrit (Dr. Saroja Bhate). Below is attachment about the course.

See you on Saturday.

With Best Regards,
Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 8 (March 13, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our eighth session on March 6, 2010. This Saturday, March 6, 2010 Shri Apte discussed दशक तिसरा : स्वगुणपरीक्षानाम.

He covered first 3 Samas (जन्मदुःख निरूपण & स्वगुणपरीक्षा's 2 Samas). This Saturday, March 15, he will cover Samas 4 & 5 which are also related to स्वगुणपरीक्षा.

Links

Link to Session 8
<http://www.archive.org/details/DasbodhSession8-March62010>

Link to Session 8 slides
<http://www.archive.org/details/SlidesDasbodhSession8-March62010>

Link to newsletters 1-8
<http://www.archive.org/details/DasbodhNewsletters1-7>

These are the questions we received during the session

Q1. Explain the samas 3/3 from the wife's prospective

A1.

कदा कल्पांती न वेची। सांचिलेंचि पुन्हा सांची । अंतरीं असेल केंची। सदासना ॥३॥

Swamiji has portrayed a picture considering what happens in a typical scenario. If we were to interpret it from his wife's perspective then we will have to redraw the whole thing! E.g. Wife may utter to herself 'this husband of mine has become so greedy that he is not allowing me to spend

anything even for a genuine reason. I find it very hard to live together with him anymore – or something like that. So I feel this question cannot be answered beyond this level. Please read ahead and you may find something to satisfy your query.

Q2. What is takehome message from these 4 samas? Where did swagunpariksha come into picture?

A2.

रामदास स्वामींनी दशकतिसरासांगितला

, त्याचामूळउद्देशलक्षातघेऊया. स्वगुण परीक्षा. यातील समास १ ते ५ मध्ये typical उदाहरण देण्यासाठी त्यांनी एक काल्पनिक माणूस उभा केला. त्याच्या मातेच्या उदरात जीवन प्रवास सुरू झाला असे समजून त्याच्या दीर्घ आयुष्याची अखेर कशी झाली ते सांगितले. उदाहरणात सर्व शक्यता लक्षात घेण्यासाठी त्यांनी त्याची तीन लग्ने लावली. त्याचे बालपण, तारुण्य, त्यावर आलेले अनेक प्रसंग, दुष्काळ, आधीनिपुत्रिकम्हणूनदुःखः तरनंतर पुष्कळमुले झाल्याचेप्रश्न असे सगळेकल्पिले. तिसर्या लग्न नंतर उतार वयाकडे झुकणे, मुलांशीभांडण, परचक्र, स्त्रीचे आक्रमकांकडून अपहरण, शेवटी हतबल परिस्थितीत दारुण अवस्था व तेव्हा देवाची आठवण येणे असे आधी वर्णन केले आहे. समास सहा ते आठ मध्ये तीन प्रकारच्या त्रासांचे विवेचन, नवव्या समासात मृत्यूची मीमांसा तर अखेरच्या समासात वैराग्यावर चर्चा केली आहे. हे सगळे जरी आपल्याला पूर्ण पाने लागू नसले तरी यातील पुष्कळ गोष्टी आपल्याही जीवनात घडतात, किंवा जवळ पासच्या लोकांच्या जीवनात घडतात व आपण पाहतो. हे सगळे विचारात घ्या, संसार कसा दुःखमय आहे हे ओळखून वेळीच ईश्वर साधना करून ज्ञान किंवा भक्ती मार्गाने सायोज्य मुक्तीची वाटचाल करा असा त्यांचामुख्य संदेश आहे. भक्ती शिवाय उपाय नाही असे समजल्यावर शिष्य विचारतो कि ईश्वर भक्ती करायचे मार्ग सांगा आणि त्याला उत्तर म्हणून नवविधा भक्तीचा चौथा दशक सुरू होतो. यावरून दासबोध कसा सुसंगत प्रकारे मांडला आहे हे कळते.

Please see the announcement below.

See you on Saturday.

With Best Regards,
Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 7 (March 6, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our seventh session on Feb 27,

2010. This Saturday, Feb 27, 2010 Shri Apte discussed दशक २ – समासपाचवा: रजोगुण लक्षण समास सहावा: तमोगुण लक्षण and समास सातवा: सत्त्वगुण लक्षण. We combined 3 different samas this time as you can see how different gunas differ. Please read the entire Samas to get a good understanding of the gunas.

This Saturday Shri Apte will talk about दशक तिसरा : स्वगुणपरीक्षानाम. We will be covering स्वगुणपरीक्षा. There are 4 samas related to स्वगुणपरीक्षा. We are splitting them in next 2 sessions.

Links

1. Link for Dasbodh Session 7
<http://www.archive.org/details/DasbodhSession7-Feb272010>
2. Link for Dasbodh Session 7 slides
<http://www.archive.org/details/SlidesDasbodhSession7-Feb272010>
3. Here is link to earlier sessions
<http://www.archive.org/details/DasbodhNewsletters1-6>

We had following questions during and after Dasbodh Session 7 (Feb 27, 2010)

Q1. Do we have 3 gunas in our body at the same time?

A1. Every person is a bundle of 3 gunas (Rajas, Tamas & Sattvik). They are present in different proportions and intensity throughout the whole life. They do constantly change constantly during their entire life. For example when you say a person is sattvik, that means that is his predominant guna and other Rajas and Tamasik are not dominant. But they are present all the time.

Q2. Which shloka from Bhagvadgita was told?

A2. Actually, whole BhagvadGeeta chapter 14 is related to Gunas. It is called Gunatraya Vibhag Yoga (गुणत्रय विभाग योगः). Also there are references in other chapters of Geeta.

Announcement:

We are planning to have 8 sessions on Sanskrit Subhashita. We plan to start in 3rd week of March. They will be on Sunday evenings. Sessions will be delivered by Dr. Saroja Bhate. She was head of Sanskrit Department at University of Pune and is currently

honorary secretary at Bhandarkar Oriental Research Institute. She has authored and coauthored several books, articles and delivers lectures worldwide. To get a brief overview of her work, please visit the following link
<http://www.unipune.ernet.in/dept/sanskrit/bhate.html>

Hope you can join those sessions to.

See you on Saturday.

With Best Regards,
Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 6 (Feb 27, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our sixth session on Feb 20, 2010. Shri Arvind Apte talked about

दशक १९(शिकवण) समास ०९ - राजकारण निरूपण

This Saturday, Feb 27, 2010 Shri Apte will talk about **दशक २ – समासपाचवा: रजोगुण**

लक्षण समास सहावा: तमोगुण लक्षण and समास सातवा: सत्त्वगुण लक्षण. We have decided to combine 3 different samas this time as you can see how different gunas differ.

We once again request you to ask questions and leave nothing unchallenged. This is what Samarth did and he came to his own conclusions. As we have been saying from beginning, our sole purpose is to get you interested in Dasbodh and we want you to explore this beautiful literature on your own.

Links

1. Link for Dasbodh Session 6
<http://www.archive.org/details/DasbodhSession6-Feb202010>
2. Link for Dasbodh Session 6 slides
<http://www.archive.org/details/SlidesDasbodhSession6-Feb202010>
3. Here is link to earlier sessions
<http://www.archive.org/details/DasbodhNewsletters1-5>

We had following questions during Dasbodh Session 6 (Feb 20, 2010)

Q1. From one Brahman, how did we get so many Gods get into Hindu religion?

A1. Brahman alone is the creator, sustainer and destroyer/recycler of the universe.

Brahman is nirakar, niroop, nirguna, anadi , ananta, avyakta etc.

Let us discuss the progression of Brahman into many gods.

You can think of Brahman(denoted by om) as the potential / root energy. It exists, you can experience it in indirect way. Brahman, by his own power of Maya (illusion), projects this world. Maya can be thought as Kinetic power, one which is active all the time. The concept of Maya is a theoretical construct to understand that this universe is nothing but various names and forms (nama and rupa) of Brahman. Once we understand that brahman is everywhere , within me (Atman) and also all around me in living beings and nonliving things, and you are doing actions (just as a medium of brahman) for the service of others, that is called self-realization; then one does not need Maya.

From Maya follows the 3 gunas (qualities) Satva, Rajas, Tamas. at this stage Brahman is called Bhagavan and is nirakar but now saguna (with gunas).

From Maya, pancha mahabhootas come, (prithvi, aap, tej, vayu, akash). You combine these with 3 gunas, and you get organs of knowledge (dyanendriyas), organs of action (karmendriyas) and Vasana/desire/ignorance. (in other words 5 sheaths / 3 bodies - gross, subtle , causal - sthula, shuksma, karan sharir). the process of panchikaran describes in detail, how the mahabhutas combine to form all other things.

The identification of brahman in sakar/saguna form is called Ishwar/devata/God. Because it is with aakar and guna, it is open to imagination of person and hence we end up many gods/godesses of different powers, look, name, favorite things etc. The purpose is to identify and worship it (as a medium or intermediate step) to reach realization/moksha. Since it is impossible to meditate upon nirakar/nirguna (although that is what we are seeking), it is easier to focus on sakar-saguna manifestation with name, form and attribute. that is all the gods/godesses.

(Thanks to Shri Abhay Phadke, Minnesota for sending this explanation).

Q2. Most Granth mentions that one must have Guru - but what if u dont find one?

A2. I believe if we keep looking for good things from Adhyatm point of view (to achieve self realization and peace of mind) we will find those and eventually will someday come across a person whom we can consider the guru. Shravan bhakti will enable us to finally choose something where our mind will feel relaxed. It looks like Ramdasji did not mention any living person as guru and considered Shri Ram as his guru. He became one with his guru. Dasbodh or such great guiding books themselves (like Bhagvadgeeta) can be considered the guru.

He has said:

माझी काय आणि वाचा गेली म्हणाल अन्तः करणी,

परी मी आहे जगःजीवनी निरंतर.

आत्माराम दासबोध माझे स्वरूप स्वतः सिद्ध

असता न करावा हो खेद भक्तजनी.

Q3. In one Samas Ramdasji mentions that we are in Kalayug - do u know how long is a Kalayug in years and how many years have passed upto 2010?

A3. कलियुग चार लाख बत्तीस हजार वर्षे असते, असा उल्लेख आहे. दशक ६, समास ४ मध्ये ४७६० वर्षे कलियुगाची झाल्याचा उल्लेख आहे. त्या अर्थी इ.स. २०१० म्हणजे कलियुगाचे ५१११ वर्षे गुढी पाडव्यापासून सुरु होईल. Refer to Dashak 6, Samas 4 for timeline.

Q4. Why do we see very less Marathi spiritual Gurus in this century. We see many other spitiritual gurus e.g Gujarati, Tamil, Kannada etc. Do u know if there are Marathi speaking Gurus preaching Marathi Granth e.g Dyaneshwari, Dasbodh etc?

A4. There are some great Kirtankars and Sadgurus. Rather than looking for Marathi Guru, we should be looking for "Sadguru" who can help us reach our ultimate destination. Please refer to Dashak 5, Samas 1 & 2. But again you can make Dasbodh as your Guru. It does not matter what language he speaks. We do not know why there are less Marathi gurus as of date compared to others. I am not sure if this is true. There is no absolute scientific way of measuring the ability of a guru. I have heard of Dr. Shrikrishna Deshmukh. Also from Nath Sampradaay, Shri Madhavanand (Shri Madhav Nagarkar) has website <http://www.swaroopyog.net>. Nisargadatt Maharaj has lot of followers in India and in Western countries. We also like kirtans of Deglurkar Maharaj.

Q5. Can you give some help/book reference/URL to read more about Samarth's letters to Shivaji and Sambhaji?

A5. Please refer to the link for the letter
<http://www.archive.org/details/SamarthlettertoShivajiMaharaj>

While he asked Shivji maharaj to stress the point that his swarajya is based on Dharma protection (In God we trust!), his advice to Sambhaji raje was that of an elderly person. He asked him always to remember how Raja Shivaji did everything and just follow it. He mentioned 'if you fight amongst yourselves then the enemy will win....

बहुत लोक मेळवावे , लोक विचारे भरावे

कष्ट करून घसरावे म्लेंछ राजे.

आहे तितुके जतन करावे, पुढे आणिक मेळवावे

महाराष्ट्र राज्यची करावे जिकडे तिकडे.

If you do google search for Sambhaji letter, you should be able to find it.

Q6. Since its related to this dashak and talks about similar management concepts, Can we please know which dashak is the Bheemadashak?

A6. Please refer Dashak 11, Samas 05. In the earlier newsletters, we have given a link for using Dasbodh in Management.

Q7. How about audio for previous lectures too?

A7. Please refer to the earlier newsletters.

Q8. Are Dasboth audio available CD / MP3?

A8. Please refer <http://sanskritdocuments.org/marathi/>. Click on the (audio) to listen to the particular dashak. The audio of the entire Dasabodh (selection edited for audio) has been completed by Meena Tapaswi. The recordings are available at archive.org under "Creative Commons" copyright.

Logistics and other questions

Q9. I cannot hear the sound?

A9. If you cannot hear on your computer, please call the phone number which is provided. If you can hear music on your computer, then you are all set.

Dasbodh is yours and all the knowledge in Dasbodh is also yours. We can all enrich our lives by not just reading it, by not just knowing it but using it in our daily lives (at home and at work).

See you on Saturday.

With Best Regards,
Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 5 (Feb 16,2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our fifth session on Feb 6, 2010. Shri Arvind Apte talked about the

नामस्मरण भक्ती

This Saturday, Feb **20, 2010** Shri Apte will talk about दशक १९(शिकवण) समास ०९ - राजकारण निरूपण.

We are thankful for all the Dasbodh forum members for enthusiastically asking questions and suggesting answers during the sessions. Please accept our Namaskar. As we have been saying from beginning, our sole purpose is to get you interested in Dasbodh and we want you to explore this beautiful literature on your own.

We get lot of emails and please keep on sending your suggestions/questions. We may not

respond to all of the emails but we will try to incorporate all the answers in the newsletter.

Links

1. Link for Dasbodh Session 5

<http://www.archive.org/details/DasbodhSession5-Feb132010>

2. Link for Dasbodh Session 5 slides

<http://www.archive.org/details/SlidesDasbodhSession5-Feb132010>

3. Many of you have requested links to earlier newsletters. Here is the link for earlier newsletters. We have bundled them together in a pdf file.

There you will find link to earlier Dasbodh sessions.

<http://www.archive.org/details/DasbodhNewsletters1-4>

We had following questions during Dasbodh Session 5 (Feb 13, 2010)

Q1. Is Namasmaran of any particular God recommended? e.g Shri Ram or Om Namah Shivaaay or Jai Ram Shri Ram Jai Jai Ram

A1. नाव कोणतेही घेऊन ईश चिंतन केले तरी चालते. शेवटी सगळे नमस्कार परम्यात्म्यालाच जातात. कारण ईश्वर एकच आहे.

Q2. What is the best time for Namsmaran? Dasbodh says all the time. but it is not possible.

A2 नाम स्मरण करण्यासाठी उत्तम वेळ अशी नाही. जेव्हा जेव्हा शक्य होईल, वेळ मिळेल तेव्हा नाम घ्यावे. उदाहरणार्थ प्रवासात, एकटे असतो व काही काम नसते तेव्हा, झोपण्या पूर्वी व नंतर , वाईट वाटल्यावर किंवा आनंद झाल्यावर. समासात तेच तर सांगितले आहे.

Q3. Can you repeat the shloka- regarding any prayers from any one will come to me -Keshava-

A3. आकाशात् पतितं तोयं यथा गच्छति सागरं
सर्वदेव नमस्कारः केशवं प्रति गच्छति॥

Q4. Why do we have so many Gods (330 million) when there is only 1 Parabramha?

A4. Hindus worship the nameless and formless Supreme Reality (Bramh) by various names and forms. These different aspects of one reality are symbolized by the many gods and goddesses of Hinduism. Murtis/Idols are an attempt of the undeveloped minds to grasp higher spiritual truths." जशी बारा मैलांवर भाषा (थोडी थोडी) बदलते, तशीच माणसाची ईश्वराबद्दलची कल्पना. कोणाला एखाद्या वेळी अथांग समुद्र पाहून देवाची आठवण होते तर कोणाला सूर्याकडे

बघून तो देव वाटतो. ईश्वर कसा याची नीट कल्पना न करता आल्यामुळे वेगवेगळ्या लोकांनी त्याला विविध रूपे दिली. Gods are personification of parabhrma. इतर जनावरांपेक्षा माणूस श्रेष्ठ असे आपण समजतो - मग विचार येतो, हे सगळे हातांच्या वेगळेपणामुळे झाले असेल. मग जर देव कल्पावा, तर त्याला किमान ४ हात तरी हवेत! त्यातून हुशार देव निवडायचा तर त्याला हत्तीचे डोके का नको? कारण हत्ती फार बुद्धिमान असतो. काही लोक गावाबाहेर पडताना वेशीवरच्या दगडालाच नमस्कार करतात. हळू हळू त्याच देव बनायला वेळ लागत नाही.

Q5. What's the difference between Salokata and Sameepata? Please explain.

A5. मृत्यू लोकात ज्या देवतेचे भजन करावे त्या देवाच्या लोकात स्वर्गात गेल्यावर राहावे म्हणजे सलोकता. देव लोकाठी त्या विशिष्ट देवाच्या जवळ राहावे म्हणजे समीपता. त्या देवासारखेच रूप प्राप्त व्हावे म्हणजे सरूपता. या तिन्ही मुक्ती नाशिवंत व एखाद्या विशिष्ट कालमर्यादे पुरत्या आहेत. सायंज्या मुक्ती मात्र अनन्य असते. देव व भक्त यात दुजा भावच उरत नाही. म्हणून ती सर्वात उत्तम मुक्ती (व कायम स्वरूपाची) समजली जाते.

Logistics and other questions

Q6.I cannot hear the sound?

A6. If you cannot hear on your computer, please call the phone number which is provided. If you can hear music on your computer, then you are all set.

Dasbodh is yours and all the knowledge in Dasbodh is also yours. We can all enrich our lives by not just reading it, by not just knowing it but using it in our daily lives (at home and at work).

See you on Saturday.

With Best Regards,

Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 4 (Feb 10,2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our fourth session on Feb 6, 2010.

Shri Arvind Apte talked about the दशक ११- समास०३ भीम दशक - शिकवण निरूपण

This Saturday, Feb 13, 2010 Shri Apte will talk about दशक ४ – समास तिसरा :
नामस्मरणभक्ति

Links

1. The link to download/view session 4 is

<http://www.archive.org/details/DasbodhSession4-Feb062010>

1A. The link for session 4 slides

<http://www.archive.org/details/DasbodhSession4Slides>

2. The link to download/view session 3 is

<http://www.archive.org/details/DasbodhSession3-Jan302010>

3. The link to download/view Session 2

<http://www.archive.org/details/DasbodhSession2-Jan232010>

4.. The link to download/view Session 1

<http://www.archive.org/details/Dasbodh-Session1-Jan162010>

5. Some of you have asked where we can read Dasbodh Online. There are many places online where you can read Dasbosh. One great source is

<http://sanskritdocuments.org/marathi/index.html#Dasbodh>

6. To read Dasbodh translation in English, please follow the link

<http://www.sadgurubhagwanshreedharswamimaharaj.com/download.htm>

We had following questions during Dasbodh Session 4 (Feb 6, 2010)

Q1.Why does Dasbodh talk about so many things in life?

A1. Swami Ramdas addresses the purusharths (पुरुषार्थs) - goals/duties of life namely

धर्म (Dharma - endeavors to be virtuous),

अर्थ (Artha - endeavors to gain wealths of various kinds),

काम (Kaam - endeavors to accomplish various various objects of desire) and

मोक्ष(moksha - Absolute freedom / Eternal Peace and happiness). He wants his followers to have a balanced and successful life.

Q2. What is literature written by Samarth Ramdas besides Dasbodh & Manache Shloka?

A2. Here are the details of literature written

अभंगात्मकः १४ ओवीशते १४०० , स्फुट ओव्या २४७० एकूण ३८७०

अष्टाक्षरी ५ लघुकाव्येः षड्विंश १६,पंचीकरण योग १००,चतुर्थर्मान १००, मान पंचक १२५,पंच

मान १३४,एकूण ५५५

अष्टाक्षरी प्रकरणेःस्फुट प्रकरणे ९९०,स्फुट श्लोक ६८०,एकूण १६७०

श्लोक बद्ध प्रकरणे: रामायण १४६२, करुणाष्टके १५९५, मनाचे श्लोक २०५, एकूण ३२६२
ओवी बद्ध लघु काव्ये: पुर्वारंभ ६०, जुनाट पुरुष ५७, अंतर भाव १२०, आत्मराम १७८, पंच
समासी १५१, सप्त समासी २११, सगुण ध्यान ११९, निर्गुण ध्यान १७७, मानसपूजा १४५
एकवीस समासी १३४०, एकवीस परिशिष्ट ११३, जन्मभाव ७०, एकूण २७४१ दासबोध २०
दशक (२०० समास) ७७५१, पद-पदांतरे अंदाजे ३५००, अवांतर व प्रासंगिक प्रकरणे अंदाजे ३०००,
एकमेव गद्य पत्र ५२ ओळींचे असे हे सगळे अफाट लिखाण आहे

Q3. What is the timeframe Dasbodh was written?

A3. दासबोध बहुतेक करून त्यांनी तीर्थ यात्रा करून कृष्णाकाठी परत आल्यावर लिहायला (किंवा सांगायला) घेतला व सुमारे ३२ वर्षांत तो पूर्ण झाला. म्हणजेच इसवी सन १६५० ते १६८२ पर्यंत त्यावर चर्चा व लिखाण झाले असावे

Q4. What are some of the good books written on Dasbodh?

A4. दासबोधावर बरीच पुस्तके आहेत. मी श्री पांगारकर बुवांचे वाचले आहे. मला केशव भिकाजी ढवळे प्रकाशनाचे श्री शंकर श्रीकृष्ण देव यांनी लिहिलेली पुस्तके वाचायला आवडतात. उदाहरणार्थ श्री समर्थ हृदय.

त्यातील उपलब्ध माहिती भरवशाची वाटते. त्यावर विश्वास ठेऊन मी उत्तरे द्यायचा प्रयत्न केला आहे. (मी पेढा बनवला नाही, तुम्हाला नुसता आणून दिला आहे!)

Q5. Why is there reference of 100 years as life span?

A5. We see reference of "shat" 100 years as life span from Vedas (Ishopanishad etc).

Q6. What are Mahavakyas?

A6. There are 4 Mahavakyas from Vedas. The Mahavakyas are:

Prajnanam Brahma - "Consciousness is Brahman" (Aitareya Upanishad 3.3 of the Rig Veda)

Ayam Atma Brahma - "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda)

Tat Tvam Asi - "Thou art That" (Chandogya Upanishad 6.8.7 of the Sama Veda)

Aham Brahmasmi - "I am Brahman" (Brhadaranyaka Upanishad 1.4.10 of the Yajur Veda)

Q7. What is Pachikarna? Where can I get more information?

A7. पंचीकारण समजायला थोडे कठीण आहे म्हणून आम्ही ते पहिल्या १२ sessions मध्ये घेऊ शकणार नाही. नुसती ओझरती माहिती सध्या दिली आहे.

जर तुमच्या पाठींब्याने हा उपक्रम पुढे चालू राहिला तर सविस्तर चर्चा नक्की करूया. Samarth discusses it in Dashak 8 samas 4, 5 tell us a lot about panch mahabhoots, but it is also scattered elsewhere.

या बदल माहिती

अंतःकरण पंचक म्हणजे आकाशाचे गुण - अंतःकरण, मन, बुद्धी, चित्त, अहंकार

प्राण पंचक म्हणजे वायूचे गुण - प्राण, अपान, व्यान, उदान, समान

ज्ञानेंद्रिय पंचक म्हणजे तेजाचे गुण - कान, त्वचा, डोळे, जीभ, नाक

कर्मेन्द्रिय पंचक म्हणजे पाण्याचे गुण - वाचा, हात, पाय, शिख, गुद

विषय पंचक म्हणजे पृथ्वीचे गुण - शब्द, स्पर्श, रूप, रस, गंध

५ X ५ = २५ असे हे सूक्ष्म देह आकाश पंचक म्हणजे आकाशाचे गुण - काम, क्रोध, शोक, मोह, भय

वायू पंचक म्हणजे वायूचे गुण - चलन, वळण, प्रसारण, निरोध, आकुंचन

तेज पंचक म्हणजे तेजाचे गुण - भूक, तहान, आळस, झोप, संभोग

आप पंचक म्हणजे पाण्याचे गुण - शुक्लीत, श्रोणीत, लाळ, मूत्र, घाम

विषय पंचक म्हणजे पृथ्वीचे गुण - हाडे, मांस, त्वचा, नाडी, केस

५ X ५ = २५ असे हे स्थूल देह (2)

कारण देह म्हणजे अज्ञान (3)

महा कारण देह म्हणजे ज्ञान (4)

असे हे ४ देह पिंडाचे - हिरण्यगर्भ, विराट, अव्याकृत व मूळ प्रकृती (4) असे हे ४ देह. अशा प्रकारे

दासबोधात अष्ट देहाचा (4+4) विचार सांगितला आहे रामदासांचे म्हणणे

असे की या गोष्टींचा विचार करा, अंतरात्म्याची ओळख करून घ्या व त्यापलीकडे निर्गुणाला समजून

घ्या. त्याची उपासना करायची नसते. तिथे शोध थांबतो. दुजा भाव नष्ट होतो व साध्य आणि साधक हे

एकच होऊन पूर्ण समाधान व विश्रंतीचा लाभ होतो. मिळविण्यासाठी मला श्री शंकर श्रीकृष्ण देव

यांच्या 'समर्थ हृदय' या पुस्तकाची चांगली मदत झाली. या गोष्टी मला थोड्या समजल्या, थोड्या

नाहीत. आशा आहे कि रामदास कृपेने कधीतरी ते नीट समजेल. तो पर्यंत केवळ सगुण उपासना करीत

राहून अध्यात्म्याच्या पहिलीच्या वर्गात राहायची माझी तयारी आहेच.

Logistics and other questions

Q8. I cannot hear the sound?

A8. If you cannot hear on your computer, please call the phone number which is provided. If you can hear music on your computer, then you are all set.

See you on Saturday.

With Best Regards,

Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 3 (Feb 02, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our third session on Jan 30, 2010. Shri Arvind Apte talked about the

दशक २ – समास दुसरा : उत्तम लक्षण

This Saturday, Feb 6, 2010 Shri Apte will talk about दासबोध दशक ११-समास०३
भीम दशक - शिकवण निरूपण

Links

1. The link to download/view session 3 is

<http://www.archive.org/details/DasbodhSession3-Jan302010>

2. The link to download/view Session 2

<http://www.archive.org/details/DasbodhSession2-Jan232010>

3.. The link to download/view Session 1

<http://www.archive.org/details/Dasbodh-Session1-Jan162010>

4. Some of you have asked where we can read Dasbodh Online. There are many places online where you can read Dasbosh. One great source is

<http://sanskritdocuments.org/marathi/index.html#Dasbodh>

5. To read Dasbodh translation in English, please follow the link

<http://www.sadgurubhagwanshreedharswamimaharaj.com/download.htm>

We had following questions during Dasbodh Session 3 (Jan 30, 2010)

Q1.What is the literal meaning of dasbodh ? What is difference between Manache Shlok and Dasbodh? Why these two grantha's have written separately?

A1.Dasbodh - literally means 'knowledge acquired by the servant'. Swami Ramdas modestly considers himself as a servant of the almighty. When

worshipping the God, he was blessed with the most invaluable knowledge about Parmarth, Adhyatma and interrelationship between himself and the supreme power. He had many followers. At that time it was necessary to revitalize the common man who had given up all hopes against the ruthless muslim leadership. So Ramdas came up with the idea of preaching the followers through Dasbodh. He taught them not only Parmarth, Bhakti and Adhyatma but also made them stay focused on responsibilities towards family and the society in general. He taught them ways to overcome the worries and lead a respectful, successful life. All his thoughts were compiled together and called 'Dasbodh'. It is divided into 20 chapters and each in turn has 10 sub chapters.

Manache Shlok, on the other hand is compilation of 205 small ovyas (stanza?). Those are also written by Samarth Ramdas. In Manache shlok, Ramdas teaches his own mind how to achieve blessings of the God, how to do bhakti, control own emotions and try to become Mukta (free of all worries). In the end he says - after learning Manache shlok you will get rid of your shortcomings and sins, those with lesser intelligence will become capable of doing Sadhana (study to achieve Mukti), gain knowledge, vairagya and strength and with firm belief they will gain Moksha or Mukti.

I guess both were done in different point of time. Manache Shloka is more for those who do not have time to study Dasbodh and other literature.

There are many other creations like Karunashtake which are just poetic and full of emotional appeal to God

Q2. What does lakshan mean? (example मूर्खलक्षण, उत्तमलक्षण, कुविद्यालक्षण)

A2. In the Vedantic tradition of teaching, the teacher explains a concept by giving different examples and which may be repetitions to enhance the understanding of subject matter. That way of explanation is called लक्षण.

Q3: In the 20th century the concept of 'God' changed dramatically. Dr. XYZ says 'parameshwarala retire karaa'. What is your opinion is the concept of 'God' according to Ramdasswami?

A3: Those people who see injustice meted out to the unfortunate feel frustrated. They feel bad because many oppressed people accept their fate at the hands of criminals and politicians as something given to them by God. For such people the concept of God should change. Ramdas Swami insists that you have to fight social injustice. He insists the God lies within oneself and it is our duty to try for this self realization. He supports 'Aham Brahmasmi' meaning you yourself are the

God. But that realization would come only through following a way of life that supports the truth and good values. When you talk of retiring Ishwar you actually mean to say nothing good will come out of it if you leave everything to the wrong notion of God, while your efforts are a zero. Swamiji mentions '

भोळा भाव सिद्धी जाव| हा उधाराचा उपाव |
रोकडा मोक्षाचा अभिप्राव| विवेकें जाणावा ||४९||

Q4: In this country (USA), it is important to let the others know of your accomplishments. One would lose out if one does not promote oneself!

A4: Swamiji advises his disciples to lead the society by example, to do social work in a transparent way. Nispruh person should stay only in the background. He should try to achieve the end results but should not expect the credit. On the other hand, if you want to stay ahead of others, say in sales and marketing then you have to highlight your achievements. That would be right for taking care of your 'Sansar', where you should not shy away from taking the credit. So when you refer to a sentence from Dasbodh, the context is important. Please refer to some of following ovyas

प्रसंगीसामर्थ्यचुकोनयेपुढिलांसिकदा ||१२||
सभेमध्येंलाजोनये| काहीकिल्या ||१५||

Q5: Isn't Paradwar (#30) means someone else's wife, please clarify.

A5.Par-dwar means someone else's door. Do not remain at the door steps of someone all the time. He refers to someone else's money and wife in another shlok where he mentions not to try and take away someone's belongings by force.

Logistics and other questions

Q6. Can we have better time zone for CA/Western zone guys?

A6. This is just a start and we want to stick to this time zone for the first 12 sessions. Ideally, 'center of gravity of the audience' should decide the time zone. Recording will be available. People have registered from all over the world. It is not possible in the middle of the sessions to change the timing.

Q7.I cannot hear the sound?

A7. If you cannot hear on your computer, you may call the phone number which is provided. If you can hear music on your computer, then you are all set.

Q8. I cannot see video. Can we see video of Shri Apte giving the lecture?

A8. We selected this format because we want you to concentrate on the Dasbodh teachings.

Q9.. I want to ask question through my microphone. Why I cannot ask?

A9. The number of attendees are very high. For simple logistical purposes, we have decided to mute the attendees mike.

Q10. Can I ask my family/friends to join the sessions?

A10. Please ask them to join our Dasbodh sessions. When they register, we will automatically add them to the newsletter. Also some Marathi Mandals have provided link to Dasbodh Sesasions on their websites (New york Marathi Mandal , LA Marathi Mandal etc)

Q11. Can I ask questions after the session is over?

A11. Yes, we are in the process of setting up our website where you can ask questions and we will have individual samas, their explanations and slides. In the meantime, please send email to dasbodh.forum@gmail.com

Remember, Dasbodh is yours and the knowledge in it is also yours.

See you on Saturday.

With Best Regards,

Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 2 (Jan 27, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We had our second session on Jan 23, 2010. Shri Arvind Apte talked about the दशक १२, समास ०१ - विमल लक्षण & दशक १२ समास २ प्रत्यय निरूपण.

This Saturday, Jan 30, 2010 Shri Apte will talk about दशक २ – समास दुसरा : उत्तम लक्षण

Links

1. The link to download/view Session 2

<http://www.archive.org/details/DasbodhSession2-Jan232010>

2. The link to download/view Session 1

<http://www.archive.org/details/Dasbodh-Session1-Jan162010>

3. Some of you have asked where we can read Dasbodh Online. There are many places online where you can read Dasbosh. One great source is

<http://sanskritdocuments.org/marathi/index.html#Dasbodh>

4. To read Dasbodh in English, please follow the link

<http://www.sadgurubhagwanshreedharswamimaharaj.com/download.htm>

We had following questions during Dasbodh Session 2 (Jan 23, 2010)

Q1. What is Parmartha?

A1. Parmarth means the supreme benefit. When one achieves and realizes the ultimate knowlwdge that he himself is part of the almighty then he gets maximum peace, there is nothing to be achieved beyond that. "Aham Brahmasmi" - this can be experienced only thru bhakti, full faith in Guru and taking efforts to understand what it really is. There are different ways to get to Parmartha but Bhakti is the easiest.

Q2. If u do not do Paramarth well, you may suffer in this life itself... need not wait after death (Yama yatana). Is that not the right interpretation of why we should paramarth too (in addition to good pramanch)?

A2.Again - here we are not trying to preach Parmartha etc. Our aim is to bring a great spiritual and practical guidance book like Dasbodh to your attention. We want you to become curious and start reading this granth yourself. The more you will read the more you will understand.

Q3. What does Nirmal Lakshana mean?

A3. Literally, Nirmal means without any stains, i.e. spotless. And Lakshan means symptoms.

This happens to be the name given to the first samas from 12th dashak. Perhaps Swami wants to stress that a person will be fully clean if he does all in his capacity to do his sansar responsibly and also does whatever is due to do paramarth. In Hinduism, each soul goes through many life cycles which are full of

hardships. The only chance to escape from it and achieve ultimate peace is during human life. If one does bhakti then he will achieve self realization and will not return to the cycle of life and death.

Q4. Why should we worry about PEACE "after death"? We would be dead any way.

A4. Death will not bring peace to the soul. As per Hinduism, the journey of the soul continues thru many lives full of ups and downs until the peace is realized by the soul. That is when the journey ends and Moksha is achieved.

Q5. To use this knowledge in day to day life ..what if the close family members are not letting you enjoy your "Prapanch" and "Parmarth"? How to handle them?

A5. This question is case specific. Everyone has a ton of things to do. Things like meditation, satsang, religious reading are also as important as doing exercise, eating food, taking rest and all such things. If you set your priorities and inform those who divert your attention then they better listen. You may have to adjust. Also you can find your time slot maybe early in the morning or late at night.

Q6. To read Dasbodh everyday...can you please help us understand how we can go about it...kiti roj vaachave....kevha vaachave...any guidance will be helpful...to get started with reading the Dasbodh

A6. There is a great site: "<http://sanskritdocuments.org/marathi/>". Here you will find copy of Dasbodh too. It also has details about the three year correspondance course on Dasbodh and how to study guidance is given. We would recommend reading at least 1 samas everyday. It hardly takes any time. When we read again and again, we can see the applicability in our day to day life.

Q7. Can you please explain the samas titles in english too...

A7. I will try but the sessions initially are mainly in Marathi. We in fact want to stress the point that you will find Dasbodh to be an easy to read granth. We have given link to English translation.

Q8. Some times people tend to distinguish between prapanch and samsar.

Prapanch is interpreted as profession vs samsar is family/etc.

A8. Prapanch and Sansar are similar in meaning as far as this forum is concerned.

Q9. During reading Dashbodh - if we do not understand the meaning - will it have effect in our day to day life OR Is it that the Shlokas should be read only if

we know the meaning:

A10. Even if you do not understand, please keep on reading. Samarth Ramdas says that more you try to read it, the more you will understand. Also, try to get explanations thru other books and from Web. There are very good books by Mr. Shankar Dev, Shri Gondavlekar and many others to support you in your efforts. Also refer to English translation link by Shri Belsare.

Q10. I thought pratyay meant you will experience the existence of God - correct?

A11. Pratyay or atma prachiti means you experience it yourself.

Q11. There is a mention about 'prarabdha' vs. individual efforts ..I wanted to know your perspective on that

A11. According to Vedanta- every act (karma) produces results. (desirable or undesirable). To someone who is born, there is no escape from action. Some actions are needed for survival of body - food/shelter / breathing. Some actions we have control over (by using of viveka- discriminating power). Action is the result of desires and when fulfilled or unfulfilled, again leads to more desire and more karma. To break that cycle , devote all action to Brahman - Karmanye wa adhikaraste ma phaleshu kadachan - Geeta ch 2.

Karmas are of three kind

1. Sanchita - accumulated results of actions that will manifest in future
2. Prarabdha - the results / effect of past karma which is responsible for our present "life"
3. Agami- Kriyawan - the action we will be performing in future.

Q12. Samarth Ramdas himself ran away from marriage. But he advises us to do "Prapancha Karava Netaka". Pl. explain.

A12. Unlike us, Ramdas was spiritually evolved very early in his life. He had seen the sufferings of the society as a whole at the hands of the rulers and wanted to help them. For him the prapanch was not limited to a single family that he would have started. He was thinking of the masses and society as whole. Those days it was also considered rude to disobey seniors from family. So he took the chance and ran away just before his wedding muhurat. He told those who are already in prapanch to give it their best. Hence Prapanch karava netka. Also let us all concentrate on the message which Dasbodh gives us.

Q13. Mr. Apte, This is our first session. Can you please introduce yourself?

A13. Well, I am just a common man who wants you to look at the invaluable

treasures like Dasbodh that would help us all. This is our Marathi Heritage and we should preserve it. I will tell more about myself if we succeed in our goal in these 12 sessions. Hope this helps.

Q14. I am a student of Management. What benefits can I grasp from Dasbodh?

A14. Mainly interpersonal skills; how to stay organized and focused; what is politics and how to deal with adverse situations; what is good leadership; how to be smart, prudent and stay ahead of others; how to achieve peace of mind while doing earthly things and so on. Follow this link for details on how to use Dasbodh in Management. <http://www.ramdas.org/spm.htm>

Logistics and other questions

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Q17. I cannot see video. Can we see video of Shri Apte giving the lecture?

A17. We selected this format because we want you to concentrate on the Dasbodh teachings.

Q18. How many people attended?

A18. For the first session, there were more than 300. For the second session, more than 500 attended. We request you to commit yourself to attend the live sessions on Saturday. First of all, you can ask live questions and see how we respond to live questions. Second when you hear Dasbodh for 1 hour live, it is for your self improvement (Discipline, commitment, persistence etc).

Q19.. I want to ask question through my microphone. Why I cannot ask?

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Q20. Can I ask my family/friends to join the sessions?

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automatically add them to the newsletter. Also some Marathi Mandals have provided link to Dasbodh Sesasions on their websites (New york Marathi Mandal , LA Marathi Mandal etc)

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See you on Saturday.

With Best Regards,
Arvind Apte / Amar Kanade / Kedar Phanse & volunteers

Dasbodh Forum Newsletter 1 (Jan 21, 2010)

Dear Amar Kanade,

Thank you for joining Online Dasbodh Sessions. We got a great response with just 1 weeks emails and word of mouth. We had our first session on Jan 16, 2010. Shri Arvind Apte talked about the first Samas Grantharambhlakshan.

For those of you who are completely new to Dasbodh, Dasbodh is divided into 20 Dashak's (Chapters) and each Dashak has 10 samas (subchapters). If you download/view the first session, Shri Apte gives a good idea about the overview. We would recommend you to please download and listen to it.

1 We had lot of requests for downloading the first session. We are providing a link here. We are hosting this first session on archive.org. It is in Windows Media format (WMV).

<http://www.archive.org/details/Dasbodh-Session1-Jan162010>

2. Some of you have asked where we can read Dasbodh Online. There are many places online where you can read Dasbosh. One great source is

<http://sanskritdocuments.org/marathi/index.html#Dasbodh> They have complete Dasbodh online.

3. Regarding next session on Saturday Jan 23, 2010. Session will start 8:30 am CST (GMT -06:00). Shri Arvind Apte will be discussing

दशक १२ समास ०१ विमल लक्षण आणि समास ०२ प्रत्यय निरूपण

Please go ahead and read it using the following link

http://sanskritdocuments.org/marathi/dndAs/dAsabodh12_unic.html

4. If you have any other queries, please let us know.

From next time, we will also include the Dasbodh questions and their answers in this newsletter.

See you on Saturday.

With Best Regards,

Amar Kanade / Kedar Phanse & volunteers